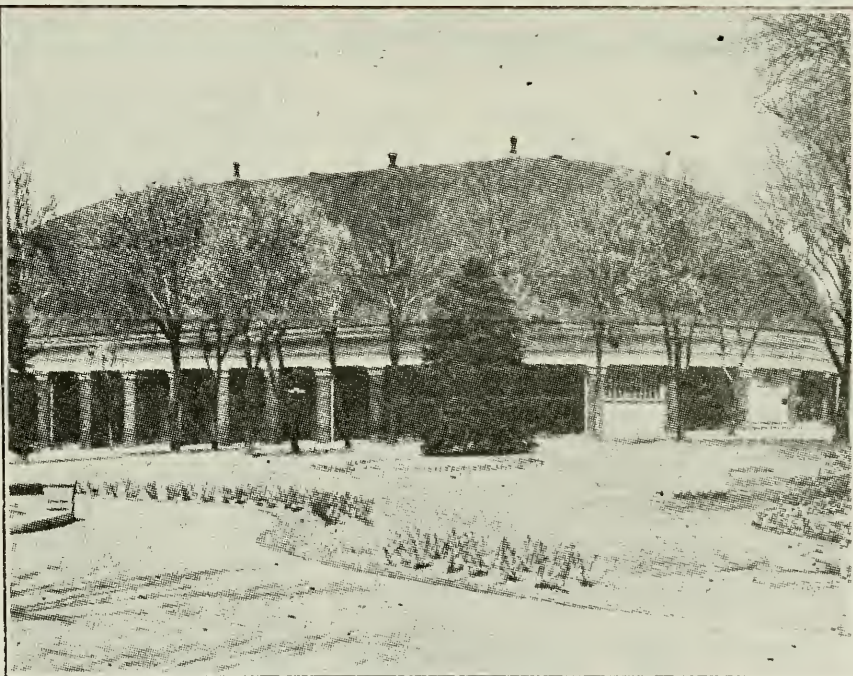


Cumtoreah's Southern Messenger



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EDITORIAL

Unselfishness And World Peace

By Dr. John A. Widdoes.

HERE is a sure, unfailing mark of the true followers of Jesus, the Christ. This mark is the power to forget oneself in the needs of others—we call it unselfishness, the highest achievement of man. It is the only means by which swords shall be beaten into ploughshares and the earth become as Paradise.

Should we not in this trying day search our own hearts? We need go no farther.

Are we ready to give of our surplus, to give of ourselves to those in need? Is it a joy to us to give to the Lord that which He requests of us?

Is there unselfishness in our homes? Does kindness rule there? Does an unselfish love direct our family life? Then we have made the beginning of the world's conquest of peace.

What about our neighbour? Are we solicitous of his welfare? Do we look charitably upon his weaknesses? Do we recognize his virtues without jealousy? Do we try to love him?

In our business affairs do we refuse to take even lawful advantage of our fellow man? Will we divide possible profits with him?

You shepherds, officials of the Church, are you true fathers to the flock, giving love and more love to your brethren in your charge?

These are the simple, unfailing tests.

Soul-lifting is the sequence of events when unselfishness rises in the human heart; when the real brotherhood of men is accepted; when there is a surrender to the divine programme! Charity and mercy soon flow from the unselfish man. He looks with forgiving compassion upon the weaknesses of others. He seeks to succour all who are in need. Such service begets love, the impelling principle of divine action. Peace is the child of love—the peace of soul that frees man to progress towards the likeness of God. Thus is the happy ascending sequence: Unselfishness, charity, love, peace. All creation is pleading, praying, and weeping that unselfishness may be established among men.

In contrast, how repulsive is selfishness! In its godless world of uncertain chance, men are brothers only by courtesy; rather, they are enemies from birth. "Each for himself" is the slogan. The evil in man blossoms into cruelty—at home, in business, even in his imagined loves. The first-born of selfishness is greed, dripping at the mouth, a never-satisfied appetite for material

possessions, however acquired. "More and more" is greed's cry. The world's political history is mainly the story of man's unappeased greed. When defeated, as needs it must be in a greedy world, greed is transmuted into hate of all who stand in its way or do better in a grasping world, a sour hate of life itself. Then, as night follows day, comes war, hate's own misshapen child, unending warfare, hidden in human hearts, or spouting famine and pestilence over sodden fields of battle, until the hearts of men are stilled with dread, despair, defeat and all the other devils that lead to death.

Such is the ungodly downward sequence, the world's enemy, since Cain took the life of Abel: Selfishness, greed, hate, and war—pouring sorrow over the earth.

It is folly to build great armaments of steel for defence or offence, and fail to build the mightier weapons that issue from obedience to the Gospel of Jesus Christ, the Gospel of Peace. Warships, airships, or diplomacy may end a war, but warfare among nations, or business leaders, or neighbours, or in families, will not cease until men obey His word, and seek unselfishly and in might to love one another.

Let it not be forgotten that the winning of peace for the world is a personal responsibility. I must order MY life for peace, as you must order yours. The units of a nation are the individual citizens; in the end, as they are, the nation will become. For each one of us is the message: I am the maker of peace.

Some will say that man is incapable of the discovery of spiritual truth and of sufficient unselfish action to bring peace upon earth. That is but sounding brass, the challenge of unbelief.

There is in every man a deep store of power which, when drawn upon, makes men mighty for high endeavour, and gives more than ordinary human strength. Out of the unseen world, that fount is replenished; it never runs dry. It is the world's pity that so few use it, for it gives not only power to obey and to do, but courage, hope, understanding, faith, love and all other virtues and gifts of heaven. Man, of divine pedigree, can perform divinely acceptable works, when in prayer to God he draws upon the well of inner power with which every man is endowed. Peace will come to earth as the children of earth use this divinely

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Cover:

The Great "Mormon" Tabernacle in Salt Lake City.

This large oval-shaped building which seats more than eight thousand people was built by the "Mormon" pioneers before the railroad came to Salt Lake City. It is well known for its wonderful acoustic properties and because it is the home of the famed "Mormon" organ which is heard over the radio every week in all parts of the world. The most unique feature of the Tabernacle is its self-supporting roof, which was put together without the aid of nails. The sections of the roof are held together with wooden pegs and rawhide thongs. Millions of people from all over the world have visited this famous building.

The Articles of Faith

By Dr. John A. Widtsoe, of the Council the Twelve.

THE permanent value and the power of an organization or movement are properly measured by its authority. In turn, authority arises from a two-fold root, knowledge, and the correct use of knowledge.



In every day life, sufficient knowledge is required, under the law, of the man who wires a house for electricity, builds a storage dam, or fills a decayed tooth, and these workers are expected to perform their labours for the good of man. The person who knows may speak and act with authority. Divine omnipotence itself must be the product of omniscience. In the fulness of his knowledge lies God's mastery over universal forces. From out of that limitless power, issues his authority. The direction of that authority, for the good of man, is born of the Lord's infinite love. His knowledge is justly and lovingly applied and becomes divine mercy.

The relationship of authority to knowledge, righteously used, appears and reappears in the communications of the Lord to man. "It is impossible for a man to be saved in ignorance;" (D. & C., Sec. 131 : 6) and "if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." D. & C., -130 : 19) "Knowledge is the pathway to God;" the "Priesthood holdeth the key of the mysteries of the

kingdom; even the key of the knowledge of God." (D. & C., 81 : 19.) In scores of places in sacred writ, knowledge is set forth as a need and a reward of those who would conform to the laws of the plan of salvation.

Authority based on knowledge may be called absolute authority. There is, however, another type known as derived authority. One who knows much may direct one who knows less to perform certain tasks. The highly trained electrician may authorize one who knows little or nothing of the science of electricity to close a switch and thereby to flood a whole city with light. In some such way the Lord, possessing a fulness of knowledge, confers upon man, who has yet much knowledge to gain, the authority (known as Priesthood in the Church of Christ) to perform certain acts in connection with the plan of salvation. Since man's knowledge is incomplete and imperfect, his authority with respect to the work of the Lord must always be of a compound nature—absolute and derived.

Nevertheless, every person must with all his might, use his authority, whether absolute or derived, intelligently and in the full light of knowledge. And, he must anxiously, ceaselessly seek for further knowledge and understanding, so that his authority may be exercised properly. A servant who does not acquaint himself with his duties cannot successfully carry out the requests of his leader. The first obligation of a person called to a position in the Church is to learn to know and understand his new duties and their requirements, to add knowledge to knowledge so that he may perform his labours to the satisfaction of all concerned. The act of ordination to the Priesthood, or the setting apart to an office in the Church, is completed only when the duties implied are performed intelligently. In the words of Brigham Young, "the Priesthood does not wait for ignorance."

The plan of salvation was formulated

and put into operation by our Father in Heaven, whose knowledge and authority are the greatest. The Church is the agent of the Lord in carrying out, on earth, the provisions of the plan. The Church must therefore be able to show that its authority has been derived from the Lord. This was done historically in four visitations to the Prophet Joseph Smith, three of which were participated in by Oliver Cowdery. First, in 1820, the Father and the Son appeared; in 1829, John the Baptist, then Peter, James and John appeared and conferred, respectively, the Aaronic and Melchizedek Priesthoods; and in 1836, several personages of ancient days committed their authority to the present dispensations. (D. & C. 110.) These visitors who brought authority from the unseen world had received their authority from or could trace it to Jesus the Christ, who in turn received his authority from His Father. The Priesthood of every man in the Church should be susceptible of being traced back to the Lord, through Joseph Smith and Oliver Cowdery. In fact nearly all Priesthood holders in the Church do possess and cherish their Priesthood pedigrees.

Since the plan of salvation is the Lord's, the working out of its provisions on earth must be by His authority. Otherwise, the independent assumption of leadership and responsibility by various men would lead to disorder and chaos, both repugnant to the intelligent mind; and might injure other men, for all live under the plan. There is only one source of authority in the Church—that which may be traced back, in an orderly manner, to the visitations to Joseph Smith.

The authority derived from the Lord is known as Priesthood. It is committed to man first to meet personal needs, and also to be used within the Church for carrying out the purposes of the plan of salvation. Since Priesthood roots in knowledge and the intelligent use of knowledge, it must be a real force, a real power, to be used in solving any or all problems of life, whether personal or within the Church. Priesthood is more

than a title. It may be likened to the current of electricity which helps man perform his work. It is God's great gift, by which man may be able measurably to do God-like works. Again, in the words of Brigham Young, "it is the law by which the worlds are, were, and will continue forever."

Authority in the Priesthood is conferred according to divine prescription. Those holding authority confer it under proper direction upon others who have lesser authority, or who have none. Those who are about to confer the Priesthood, or set apart for any service in the Church should approach their Heavenly Father, so that the act may be approved by Him—that is, every formal call to any office in the Priesthood or the Church should be of God, through the power of inspiration. Then, by "the laying on of hands by those who are in authority," the proposed authority is conferred upon the candidate. It is a very orderly, simple procedure. It should be noted that Priesthood cannot be conferred by letter or by word of mouth, but only physical contact, by "the laying on of hands." This was made clear in the first revelation to Joseph Smith, which says "I will reveal unto you the Priesthood, by the hand of Elijah." (D. & C., Section 2.)

It is evident that Priesthood, essentially the power of God, may exist, whether or not the Church is upon earth. The Lord has possessed His Priesthood or power from "the beginning." Nevertheless, it has been so ordained, that whenever the Church of God is upon earth, all Priesthood on earth should function within it. The Church is the keeper, under the Lord, of the plan of salvation, and of the Priesthood necessary to carry out the provisions of the plan. There can be no holders of the Priesthood who are independent of the Church. This principle is brought out forcefully in the history of the Church. Joseph Smith and Oliver Cowdery had been ordained Apostles by Peter, James and John, and required under that authority to organize the Church of Christ. Yet, after the act of organization was

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The Measure of Life

By Elder Scott Whitaker.

BUT seek ye first the Kingdom of God in all its righteousness and all these things shall be added unto you."

In this famous sentence taken from the "Sermon on the Mount," Jesus strikes the keynote to real happiness. Happiness is the measure of success in life, and one of the most important questions in life is how we may attain happiness. The Saviour taught that the struggle for gain



should not be first and foremost in our thoughts. That in seeking for wealth and position in life we try so hard that oftentimes we overlook the real purposes and aims of our existence, and crowd fundamental truths far in the background. He said, among other things, on that momentous occasion: "Consider the lilies of the field, they toil not, neither do they spin and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." What is the Master trying to teach us by this illustration? Just this: That we are to put more trust in our Father—the Giver of all we possess, and that if God will take care of His creations of nature, is it not reasonable that He will likewise provide for us, His children? What then must we do to merit God's blessings, both spiritual and temporal? Let us repeat again what Christ said: "Seek ye first the Kingdom of God in all its righteousness and all these things shall be added unto you."

We, as members of the Church of Jesus Christ of Latter-day Saints, boldly claim that the Kingdom of God has been

re-established on the earth after a long dearth of spiritual guidance. And that through the instrumentality of the Prophet Joseph Smith the fullness of the Gospel and the authority to administer the laws thereof were again restored to the earth.

Granted then that we are partakers and members of the Kingdom of God, does that alone qualify us for the promised blessings; particularly the quotation which reads: "And all these things (or blessings) shall be added unto you." No! indeed not—we must be doers of the word, not hearers only.

There is a law in Heaven upon which every blessing is predicated and in order to receive that blessing we must understand that law and use it in our lives. What are some of the chief attributes of happiness? Happiness must be spiritual, mental and physical. Another axiom of the Saviour is: "Ye shall know the truth and the truth shall make you free."

Then in seeking after the Kingdom of God and its righteousness let us list some of the main factors for happiness: First, a truthful realization of the issue and plan of life. A knowledge of where we came from, our reasons for being here and an assurance of a life and continuance hereafter. Second, an unyielding desire to obey the laws of life. Third, full possession of our powers. Fourth, a normal continuance unfolding of our natural inborn powers, or in other words progression.

These four truths should take care of our spiritual and mental "Health-Happiness." What natural law has our Father in Heaven provided for our physical health? The word of wisdom is the law given whereby we may attain untold blessings in the way of physical well-being.

But how, one may ask, can we gain temporally by seeking first the Kingdom of God? Our Father in His wisdom has provided for our temporal happiness by the law of Tithing. In the 3rd chapter

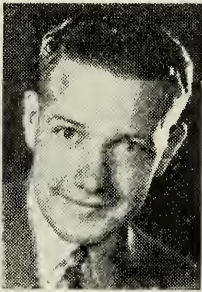
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Selfishness does not make Happiness nor Joy

By Elder John C. Knudsen.

THE truly joyful man or woman is the one who is making a sacrifice for an ideal."

Few there must be who do not desire long life and happiness. Many there are who seem to have only a short life and misery. Some would readily agree with Job that man seems to be born to trouble, and for them life is one long hopeless struggle to escape worry. Others have embarked on a care-free



existence, but having started unknowingly in the wrong direction have lived long enough to believe that there is no such thing as "lasting happiness."

How many there are who hunger and thirst after joy that forever seems to elude them! It is because they search for it in the wrong way and in the wrong place. Maybe they do not realize that the thing the world so often terms happiness is not happiness at all—perhaps they have still to learn: "All that glitters is not gold."

Jesus Christ told His disciples that He would give them a joy which no man could take from them. The story told in the New Testament in every way suggests that our Lord kept His promise. The history of the early church shows plainly that it was not only to the Twelve that this joy was to come, but to everyone who strived to follow His teachings. What did the Lord mean? He certainly did not mean that they were going to be wealthy; nor did He mean that they were going to enjoy perfect health. On the contrary, He knew well that they would often be hungry and

homeless, weary and worn, tempted and tossed. He told them also to be prepared to endure persecution and death. All these things they suffered, but real joy remained in their hearts.

There is a difference between happiness and joy. Perhaps it would be true to say that happiness belongs to the body and that joy belongs to the soul. The early Christians were often unhappy because of their burdens, but they had joy in their hearts. No one could possibly be happy while enduring torture, but nothing can destroy a heartfelt joy.

There is a great deal of misery in the world but it is usually the result of sin. A lot of unhappiness comes because people are bent on making themselves happy; each in his own selfish way. Selfishness is a most certain way to become miserable. The determination to be happy at all costs is an expensive way to bargain. The aim of the Christian should be to attain joy at all costs, though the joy is but an incidental reward for his eagerness to do the right. There is nothing worth having which does not cost a lot in the eyes of the world. According to the values of the world the joy of the Lord can be most expensive. Jesus said, "What shall it profit a man if he should gain the whole world and lose his own soul?"

If we believe the teachings of the Bible we know that true joy is to be found only by following the way of the Lord. This does not mean that there will be no happiness, but it does not necessarily assure it. The truly joyful man or woman is the one who is making a sacrifice for an ideal.

According to worldly standards the following of an ideal may bring a man to temporary ruin but they are blessed who have never lost sight of, and who have consistently and conscientiously followed their ideal of goodness. They may never achieve it in this life, but they should not despair for they know that the man who achieves what he aims at is he who aims at nothing.

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A Good Sport

A Short Short Story.

By Florence Strong.

ANNE could tell that something unusual was up from the very way Marjorie came up the walk. There was an added eagerness in her step and an air of sprightliness about her that was noticeable even to Marjorie.

She set upright in the porch swing where she had been reclining during the lazy summer afternoon and waited expectantly until Marjorie had flung herself into the nearest chinz-covered rocker.

"What's the news?" she asked while Marjorie caught her breath. "A new dress or a trip to the mountains?"

"Neither," Marjorie answered, smiling, "although I am still hopeful of both in due time. But something else perfectly elegant has happened. You remember Ted's telling us about Warner Lloyd, that college friend of his from the city who was coming down? Well, he's come, and talk about class—he's tall, handsome, and looks like a walking ad." Marjorie paused in order that Anne might fully realize the splendour that had come into their midst.

"That's all very exciting," Anne answered. "A college boy from the city is bound to make a big ripple in the village but it probably won't make any difference in my young life. The chances are that I shall only be privileged to admire him from the wrong side of the street."

"That's where you're mistaken," Marjorie cried jubilantly. "We've arranged a party for to-night and you're coming."

Anne's interest perked up immediately. "H'm, now that sounds like something. Where's the party and who's going?"

"You and I, Hope Dalton and Larry Murch besides Ted and his guest, and we're going out to the Blue Moon."

"Oh—that place." The interest in Anne's voice took a sudden drop.

"I don't see why you have to say it in that tone of voice," Marjorie instantly challenged. "It's the only place in the

country about here where they have decent music. After all, we can't very well take him for a hayrack ride, you know."

"No, I don't suppose you could," Anne agreed slowly, "but I don't exactly like to mingle with the class of people who go out there. I understand there's a good deal of drinking."

"What if there is? We don't have to mix with anyone except our own crowd. Come on Anne, be a good sport. Any other girl in town would jump at the chance to go."

"I suppose you're right," Anne answered, still dubious. "But I do wish you had chosen some other place."

"Nonsense," Marjorie's small nose went up in the air. "There isn't any other place unless we go to the drug store and eat ice cream and twirl around on the stools for excitement. What shall we wear?" she continued, evidently considering the other matter entirely closed.

Anne decided that, after all, there was probably no reason for making a fuss. She knew very little about the Blue Moon. Perhaps they would find very much the same crowd as attended any of the town dances. She began to be thrilled and excited over the prospect of the evening's entertainment and after Marjorie had gone she went upstairs to decide whether she should wear her rose-coloured crepe sport suit or the new white knit that had come for her birthday.

She eventually decided on the rose crepe—it was so becoming with her dark hair. She dressed with a great deal of care and by the time the car load of laughing young people had arrived she felt that she could easily meet any standards that the young visitor from the city might have.

Introductions over, she climbed into the car and they sped away through the exhilarating coolness of the evening. Her last doubts slipped away as they drove along the state highway. After all, this was only Marjorie and Hope and Ted,

and the youngsters she had gone around with all of her life. Even if they were going to a road-house there couldn't be any real harm in it. Possibly Marge was right and she hadn't been a very good sport in the past. Maybe she was inclined to grow old before her time. She glanced back at Warner Lloyd. He was so fine looking and clean cut. She did hope that she could make a good impression on him. Any girl would want to.

When they reached their destination they parked their car and went in the doorway under the huge neon crescent moon that gave the place its name. The interior was rather dimly lighted and the air did not smell any too fresh. The small doubts that Anne had so recently stifled began to arise within her again.

They were seated around one table. While their dinner was being served they slipped away in between courses to dance on the small space in the centre of the room. Each time Warner danced with Anne he made some gay remark that made a little quiver of happiness run through her heart, although she couldn't help thinking that he said pretty things so easily he must have said them very often.

Once, however, he became rather serious and asked: "What do you do?"

"Nothing at all exciting," Anne answered. "I help mother in the house. Just lately I've been picking loads of strawberries in the garden and I play the organ in church. I've finished high school, of course, and next year I plan on going to college." She couldn't help thinking how stupid it all sounded and how much she would have liked to have said, "I draw those brilliant posters you see in Lake's Emporium," or "I am the girl who plays those organ recitals you hear every day on the radio at noon."

"I like the part about the strawberries the best," he answered. "Only I should have to say, 'I eat bushels of strawberries every day.' When you come up to college, you must be sure to let me know and I'll stand on the front steps and give you the official welcome and tell you what pros to avoid so that you can always get good grades. Will you pro-

mise to let me know?"

"Will I?" said Anne, her eyes sparkling. "I'll drop you a card and say, 'Anne, the lass from the country, will arrive on the steps of learning at 2 p.m. next Monday. Please be on hand to brush the hay leaves from her coat and show her the way to the book store.'"

"I've been noticing the leaves on this dress all evening," said Warner brushing his hand lightly over her sleeve, "only I should call them rose leaves instead."

Anne's face was flushed with happiness as they walked back to join the others at the table, but as they came closer she stopped short and the light left her eyes. Six glasses filled with an orange-coloured drink stood upon the table and Larry was adding to each glass from a small flask. "Not for me, thank you," she said quietly as he reached for the glass at her place.

"All right, sister," he said with an attempt to be humorous. "All the more for me." Lifting up his glass he recited:

There once was a small town maid
Who was ever and ever so staid
But a friendly gink
Offered her a small drink
And frightened the staid little maid.

The laugh that followed was general except for Warner. Marjorie almost shrieked and said immediately: "Oh, Larry, you're so funny. Make one up about me."

Larry obliged and Anne sat back, feeling aloof and miserable. The evening had been entirely spoiled for her now, and she supposed that she had certainly added nothing to the enjoyment of the others. She had failed to be what they called "a good sport" but she couldn't help it and she didn't care. She wasn't going to let down her standards merely to pretend that she was sophisticated when she really wasn't. She knew that it was all a pretence with the others. She had been out with them dozens of times and never before had she seen any evidences of drink. Larry must have taken the idea out of a book somewhere that all city people went to road-houses and imbibed strong drinks.

She was much relieved when they decided to go home and came out into the

fresh air with a spirit of thankfulness. She and Hope climbed into the front seat with Larry, as before, and the other three into the rear. Her deep silence contrasted rather painfully with the high spirits of the rest of the crowd, but she supposed that nobody was paying any attention to her by now.

Larry started to drive the car down the highway at a fast pace in keeping with the reckless spirit he had been showing all evening. Once when the speedometer crept past the 50 mark Anne said sharply: "We aren't in such a terrific hurry that we have to break the speed limit, are we?"

"It's the spirit of the times, girl," Larry answered dramatically. "If you lag by the wayside, the other fellow will pass you up. Go fast. Get somewhere."

"Personally I'd rather not get there than have to go with a broken neck," Anne answered.

Larry slowed down a trifle, but at times when they were passing cars he came so close to striking them that Anne shuddered. He was not keeping closely enough to his side of the road. Evidently he was slightly dizzy and was not entirely able to cope with the bright headlights that blared upon him in the darkness of the night. Finally they came so close to striking a passing car that Anne's hand went to her throat in terror. As soon as she had recovered from her fright she reached over for the hand brake and stopped the car.

"Move over," she commanded. "I'm driving this car from now on."

"Don't be foolish," said Larry sheepishly. "You don't suppose that two little drinks could bother me any, do you?"

"I think that for a boy who isn't used to it one little drink is far too much. It's too much to cause me to risk my life, I know that."

Larry gave up the driver's seat without any more argument and Anne drove home amidst almost complete silence from her friends. They, too, had seen possible death staring them in the face by a matter of perhaps inches and their hilarity had dropped very suddenly.

She stopped the car in front of her own house and jumped out before Larry had a chance to assist her. "I suppose that now you are off the main highway you can get home all right," she said and hurried up the walk to the house.

Before she had quite reached the door she heard running steps behind her and turned to face Warner Lloyd.

"You didn't say goodnight," he said accusingly.

"I didn't think it mattered to anyone whether I did or not," she answered with a slight catch in her voice.

"It mattered a lot to me," he said, looking down into her dark eyes. "I want to tell you that I think you are the grandest person I've met for a long time. It takes real courage for a girl to stand by her convictions in a crowd like you did to-night."

"I didn't think so," said Anne quietly. "I just couldn't do anything else."

"Weren't we a prize bunch of saps?" said Warner with a rueful grin. "The boys trying to show me a good time because I was their guest and I trying to be agreeable for the same reason and we come just about getting our necks broken for our foolishness. We might have done too, if it hadn't been for you."

"I know," said Anne with an understanding smile. She held out her hand and Warner grasped it closely. "I'll be seeing you again," he said in leaving, "and don't forget the reception committee when you come up to school next year."

"I'll remember," Anne called back softly.

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Selfishness does not make Happiness nor Joy.
—From page 23.

The one ideal worth striving for is the one which Jesus Christ outlined. The truly great figures of the past who bear witness to this are they who in some measure have achieved in their own characters a likeness to the Lord. It is no use to say that it is impossible to live as the Lord lived. Even the cynic knows that the nearer individuals approach the Christian ideal the better society becomes.

The Articles of Faith.—From page 21.

accomplished, Joseph and Oliver were ordained Elders in the Church, that is the Priesthood that they had received was brought under and made a part of the organization of the Church. Indeed, those who had been formerly baptized, for the remission of their sins, including Joseph and Oliver, were rebaptized to become members of the Church. (D. & C., Sec. 22.) Any claim to Priesthood or Priesthood authority by those not members of the Church is false and invalid.

Similarly, excommunication from the Church removes from a man every vestige of Priesthood power that he may have possessed. If Priesthood is founded in the light of knowledge, then the man who allows himself to descend to depths of darkness warranting excommunication, cannot legitimately retain his Priesthood power. Should such an excommunicated person repent and be rebaptized, he must have his Priesthood reconfirmed upon his head by the laying on of hands. The claim by excommunicated persons that they retain their Priesthood is also false and invalid. The Church and Priesthood are interwoven; when the Church is upon earth neither can exist independently.

In Summary: The high commission of the Church requires authority from the author of the plan of salvation, which is in the keeping of the Church. This has been received under the name of Priesthood. Since Priesthood represents knowledge intelligently used, every Priesthoodbearer must seek enlightenment concerning his obligations and privileges. Every Priesthood act should further be performed after an appeal to the Lord for guidance, and in harmony with the revealed word of God. Whenever the Church is on earth, all Priesthood on earth is a part of its organization; no Priesthood-bearer is independent of the regularly organized Church.

The strength and power of the Church are in its divinely given Priesthood. As it functions so will the Church prosper. In fact the whole truth of the Church depends on the validity of the Priesthood of the Church. Fearless of successful

refutation, the Church declares that to it has been committed the authority of the Priesthood, for the blessing of mankind and the advancement of the plan of salvation.

The Measure of Life.—From page 22.

of Malachi the Lord says clearly: "Bring ye all the tithes into the storehouse that there may be meat in My house, and prove Me now herewith, said the Lord of Hosts, if I will not open the windows of heaven and pour out a blessing that there shall not be room enough to receive it."

Brigham Young said: "We are not our own, we are the Lord's; our time, our talents, our gold and silver, our wheat and fine flour, our cattle and all there is on this earth that we have in our possession is the Lord's, and He requires one-tenth of this for the building up of His Kingdom. Whether we have much or little, one-tenth should be paid in for tithing."

But looking at tithe-paying from a different light. Why is this self-sacrifice good? Because in training ourselves to give we are strengthening our characters and who will deny that a strong character is essential to economic success.

Our Father in Heaven has promised great and manifold blessings if we will love Him and keep His commandments; so let us, with the coming of this New Year, give the Lord a try and prove for ourselves that if we seek first the Kingdom of God in all its righteousness He will grant unto us all the blessings and righteous desires of our heart.

— □ □ —

"'Freedom' is not the power to do what we like, but to be what we ought to be."

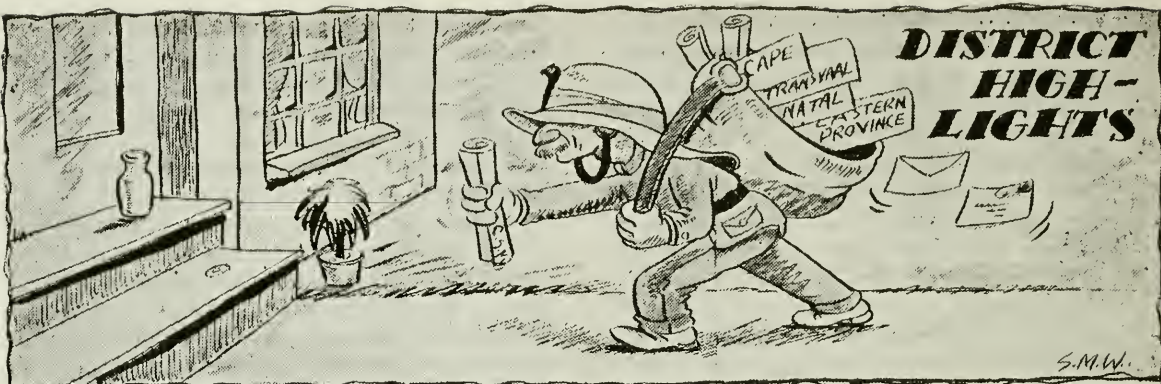
Charles Gore.

Editorial.—From page 18.

given power within them according to the requirements of the Gospel of Jesus Christ which offers the only practical approach to peace and happiness on earth.

These are all old truths. They are the foundations of peace.

The Church of Jesus Christ of Latter-day Saints, possessed of divine knowledge and authority, follows humbly in the footsteps of its Master, the Man of Galilee, and pleads with its members and all men to turn to truth and righteousness, so that peace may descend upon the earth.



Remember now and always that life is no idle dream, but a solemn reality, based upon eternity and encompassed by eternity. Find out your task; stand to it; the night cometh when no man can work.—Thomas Carlyle.

CAPE.

Robert Kirkham, District President.

Well! members and friends! here I am again, bringing to you the highlights and happenings which have transpired during the past month in the Cape District. The holidays have come and gone and once again everyone seems to be going about their regular duties. However, before entirely forgetting the festive season, for another year, I would like to tell you of a few things that happened:—

On Wednesday night, December, 20th, at the home of Sister Bibb, the Parow Branch had a Christmas party for the kiddies. Everything was complete, including a beautifully 'decorated' tree, presents and a real Santa Claus. At first the children were frightened to death of Father Christmas but when they saw the lovely gifts he had for them their fear turned to joy and after enjoying delicious refreshments, everyone went away happy.

Sunday morning, December 24th, a special Christmas programme was held at Cumorah. The various classes and different members of the branch contributed to the programme, which proved to be most enjoyable. All those who attended, gathered in the recreation hall, where, in one corner, was one of the largest Christmas trees I have ever seen, complete with decorations and all. Just as the programme was drawing to a close, word was received that Father Christmas was on his way. No more than five minutes later in he came, laughing, jovial and with his bag of toys on his back. While he was presenting gifts to the children, he kept the hall in an uproar with his jokes and somewhat humorous comments. Anyway, I am sure everyone hated to see him go, especially the kiddies who will look forward to his return next year.

Brother and Sister Albert Ninow and family arrived unexpectedly in Cape Town from Jo'burg. The first we saw of them was Sunday morning at the Christmas programme; but I understand they arrived Thursday,

December, 21st. They were here approximately four weeks and seemed to have enjoyed their stay immensely. We sincerely enjoyed their association and trust they had a safe and pleasant journey home.

On December 20th the Cape District said "so long" to Sister Evans and her family. They boarded the Jo'burg bound train, where they will be re-united with Brother J. Gouden Evans, who left here a little over two months ago in order to get things in shape before sending for his family. They have been a great asset to the Mowbray Branch. Their absence will and has already been sorely felt. For some time, and just prior to their leaving, Brother Evans was Branch President of the Mowbray Branch and Sister Evans was first counsellor in the Relief Society. We wish them success and happiness in their new home and surroundings.

In the Cape Town City Hall, on Saturday night, January, 6th, the Cumorah "players," in conjunction with the Municipal Orchestra, directed by Mr. Wm. J. Pickerill, presented, as a repeat performance, Elder Scott Whitaker's parody of "Snow White and the Seven Dwarfs." Upwards of six-hundred persons applauded and thoroughly enjoyed the show. We are sincerely appreciative of the opportunity we had of presenting our Church and its people before the public in this manner. We feel that much goodwill has rewarded our efforts. We wish to express many thanks to Mr. Pickerill, whose assistance aided greatly in our success. Also a word of praise to those responsible for the fine costumes and any one else who had any part in making it a successful undertaking. I cannot take the space to tell of it, but some of the highlights of the show were the "Mannequin parade," "Steve" the horse and the operation on Snow White, so ably done by Arthur Gilberson. All-in-all it was a great show and I feel certain that everyone went away feeling satisfied.

Tuesday morning, January 9th, the Cape Elders gathered together to discuss current topics pertaining to the missionaries and their work. The spirit of the Lord is always

felt at gatherings of this nature and much good is usually accomplished. I feel sure that this type of meeting could be carried farther than the missionaries, right into the homes of members and friends. If held under proper conditions much spiritual and mental good can be gained; and one thing is certain, that a better understanding of each other may be obtained.

Some of our members in Earste River, Halses, Wakefords and Wilkins, have been suffering from quite a siege of the flu. Upon visiting them we found they had greatly improved. We pray that the Lord may see fit to restore them to their natural health, that they may be able to continue their regular duties.

Elder Meier has been transferred to Jo'burg. He left Cape Town January 12th. There are many who regretted his leaving so soon. We take this opportunity to wish him success in his new labours among a fine people.

Saturday morning, January 13th, the train from Jo'burg brought into our midst Brother Evan Wright and Elder Knudsen. Brother Evan was here on business and we are happy for the association we have with him from time to time. The only regret is, that the business trips are too short.

Elder Knudsen has been transferred to the Cape and we pray that he may enjoy his labours and accomplish much good during the months he spends in this part of the Union.

After a five weeks absence from the "diamond," Cumorah, on Saturday, January 13th, defended its undefeated record successfully by winning from Liesbeek Park, 12 runs to 7. Liesbeek Park showed plenty of fight but were unable to cope with Cumorah's heavy hitting in the person of Elder Dana, who hit two long home-runs to keep his side in the lead. Ragged play was evident but no doubt due to the long lay-off. It is also quite evident that the team will have to show much improvement if it intends to go through the season with its undefeated record unblemished.

NOTE.—For further highlights and happenings, see the coming March issue.

TRANSVAAL.

Jay S. Broadbent, District President.

The Christmas season was the motive for a number of social gatherings in the Transvaal District. The Ramah Branch Sunday School sponsored a Christmas Tree for the Sunday School children on the 22nd of December. Father Christmas presented the children with gifts, and all enjoyed the festive occasion. Eighty-six people were in attendance at the annual Christmas tree sponsored by the Waterval Branch. So numerous were the gifts that Father Christmas required the services of an assistant who carried the gifts on a wheelbarrow.

Branch President and Sister I. C. Louw, of Springs, were blessed with the arrival of a lovely daughter who was blessed by Elder Jay S. Broadbent. The infant son of Mr. and Mrs. Donley was also blessed by Elder Jay S. Broadbent. We offer Brother and

Sister Louw and Mr. and Mrs. Donley our heartiest congratulations.

Congratulations are also in order for Sister Beryl Futter who was married to Mr. Alec Wilson in Springs on December 23. We wish them success and happiness.

Brother J. Goulden Evans greeted the new year by the arrival of his wife and family from Cape Town. The Evans family, who are going to make their home in Johannesburg, will make a fine addition to the local branch.

During the past month this district has had the pleasure of the association of Sister Bibb and the Jakins family and Sister Huntington, all of whom come from the Cape District. We hope you enjoyed your stay in this district.

At a recent meeting Elder O. Ned Kirkham was installed as President of the Waterval Branch. A heartfelt vote of thanks and appreciation was accorded to Brother William Brummer who has so ably laboured in this capacity for the past two years.

January 11 saw the departure of Elder J. G. Knudsen who has laboured in Johannesburg for the past eight months. He leaves many friends who wish him success in his labours in Cape Town. We are happy to welcome Elder Gail C. Meier who will continue his missionary labours in the Transvaal.

The Quarterly Conference of the Transvaal District will be held January 28 at Ramah.

NATAL.

Max W. Simkins, District President.

As 1939 takes its place among the fading years we visualize the curtain of time closing another scene in the drama of life, where we are all actors, and the world is our stage.

The passed year has seen many changes and much activity in the Durban Branch. These events, although insignificant to the world as a whole, constitute life itself to the faithful members of the Church of Jesus Christ in Durban.

On Tuesday, the 19th of December, 1939, Durban Branch witnessed, according to testimonial reports of members, one of the finest Christmas Tree parties that has been sponsored since their inauguration some few years ago. This successful triumph was undoubtedly due to the fine co-operation of members and friends. The decorations committee, under the direction of Brother Walter King, made the hall look like a coronation festival with all the gay Christmas colours and the numerous balloons that covered the ceiling. The refreshments, under the direction of Sister Hancock, were not only elegant, but more than plentiful. The entertainment committee planned a highly entertaining programme under the direction of Elder Donald B. Garrick who acted as Master of Ceremonies and was assisted by committee members. Father Christmas gave us a surprising visit and left each child a fine Christmas gift, a bag of sweets and a thrill that will remain in their memory as a childhood highlight. We wish to take this opportunity to thank all the members and friends who gave so

lavishly of their time, talents, and material wealth. They were responsible for the success of the Christmas Tree party.

Lorraine Thelma Smith, born on the 11th of October, 1939, was blessed by Elder Donald B. Garriek on Christmas afternoon.

An Elders monthly report meeting was held December 20th in Durban under the supervision of our District President, Elder Max W. Simkins.

Sister Joyce Cook, a promising young member of the Benoni Branch of the Transvaal District, arrived in Durban to spend her school holiday. Miss Cook will remain in Durban until the first part of February, at which time she will return to her home in Boksburg, Transvaal, to continue her scholastic training.

Sister McCathie and Sister Nielsen spent their Christmas holidays with friends in the country. We are indeed glad to have them back with us again.

EASTERN PROVINCE.

Walter M. Lewis, District President.

With the auxiliaries rather inactive for the summer months, your reporter rambles over to a bench on a high hillside vantage point in the shade of the old settlers' fort, and pauses to comprehend life's magnitude while overlooking the large expanse of Algoa Bay, and follows familiar ships pushing slowly from the quay to swing their bows towards lands far away. A northwester marshals a parade of billowy, inconstant clouds out towards Cape Recife, camouflaging a brilliant African sky. The old fort at my back whispers fantasies of ancient days, while formidable rustic cannons stretch inquisitive snouts in all directions. A glimpse toward the right brings to memory fetid lanes swarming with half-clad ragmuffins, varying in all tints and shades from white to black. While to the left spreads a panorama of South Africa's industrial city; in the distance a smoke-hazed group of factories supply appreciable employment for those who live on the steep seaward-facing hillside so unique to Port Elizabeth. The bells of the towering Campanile ring out intermittently to disturb my hushed reverie.

In reflecting back this past month, Dingaan's Day stands out as a picnic highlight on the beach at Hotel Pollock, where an unrelenting sun made welcome a continual submersion in the cool ocean, but it also left its invariable mark to be scratched and peeled for days after. Hilarious games were, of course, the order, with a midday siesta to prepare for continued afternoon frivolities.

Elders Lewis and Shaw once more took to the hot, dusty roads on their bicycles and journeyed to Grahamstown for a short visit. A blazing sun chaperoned their every mile with torrid remonstrances.

Father Christmas gladdened the hearts of numerous Sunday School children with loads of presents. The sparkle of bright eyes, the hurrying of feet, and the outstretched arms of each child as the names were called was a pleasure to watch. The small children made

the hall ring with their unfeigned enthusiasm.

Christmas eve found all the Port Elizabeth Elders together preparing for bed when they discovered that it was Elder Marchant's first Christmas away from home—and they just didn't have the heart to tell him that there wasn't a "Father Christmas." So after they assuringly tucked him snugly in bed they scraped together a variety of nicknacks to fill his stocking and saved the poor lad from unforgettable disillusionment. (We hope his companion next year will take note and keep up the good work.)

Brother Jack Seager stopped in Port Elizabeth for a brief visit as he was returning from his vacation; going back to Cape Town in time to do his part as "Dopey" in the "Snow White" production.

A spirit of thankfulness for the many blessings that the past year has brought to all, and the desire to improve upon our worthiness to receive more blessings in this present year was predominant at our first Fast and Testimony Meeting for 1940. We here in the Port Elizabeth Branch are working forward to a greater and more successful year than any of the past. We pray that this may also be the desire of all the branches here in the South African Mission.

"Better late than not at all."

Delayed mails brought these greetings:—

"As the Xmas season approaches, our sense of appreciation for the peace and joy of our mission experience intensifies and our memories return to "Cumorah" and to the whole of the South African mission and to our many wonderful friends, brothers and sisters there.

Our Heavenly Father was indeed good to us in permitting us to have that grand experience and although it meant giving up heaven when we said goodbye to the fair shores of the Cape, we are not deprived of those memories and can relive them over and over again.

In this hour of strife, war and bitterness, we feel that our thoughts and our spirits can join with yours in singing 'Peace on Earth, Good Will to All Men' and thanking Him for the Gospel of Jesus Christ that binds the hearts of men and women together whether seas or years stand between them.

It would be selfish for us to grieve to return to you but our hearts swell with longing for you and our eyes dim with tears to see you once again.

Accept of our love and appreciation for your friendship. May God's choicest blessings be with you throughout the coming year."

—The Backman family.

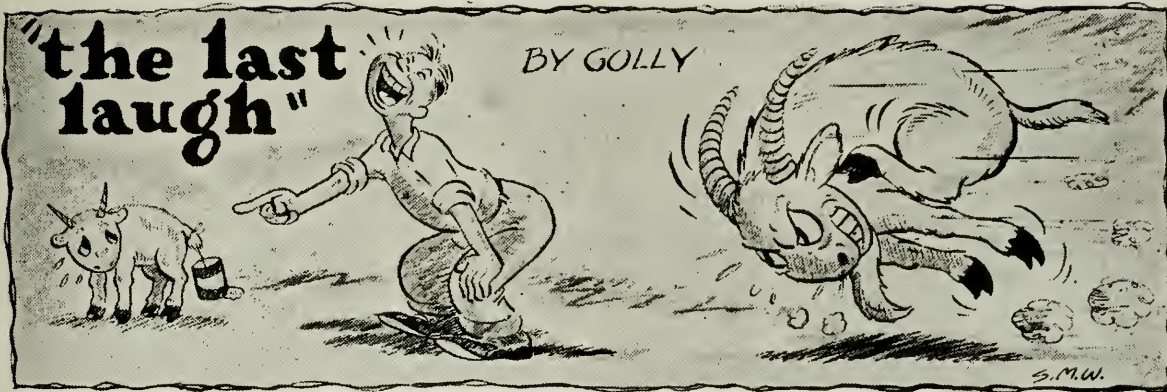
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The tongue is ever turning to the aching tooth.

Benjamin Franklin.

□ □

I pray thee, O God, that I may be beautiful within.—Socrates.



Joking and humour are pleasant and often of extreme utility.—Cicero.

How Time Flies.

Elder Badger, who is "known" for his subtle rebukes, had occasion to eat in a cafe one afternoon. He had given his order to the waitress and "patiently" waited for half an hour. Finally he saw the same waitress and called her to his table and asked: "Are you the girl who took my order?" "Yes, sir," replied the waitress politely. "Well, I declare," Elder Badger remarked, "You don't look a day older."

□ □

Enough Said.

An old man returned to his boyhood home to attend a banquet given for the Old Boys. The diners were all men he had known when he was a boy and he expected them to talk over old times. Instead, one talked incessantly about his bad liver, another discoursed on his weak heart, a third had a lot to say about his kidney trouble, and so it went on all evening. When the old man returned home his wife asked him how he enjoyed the banquet. "*Banquet*," he snorted. "It was no banquet. It was an organ recital."

□ □

Amerous Equestrienne.

Agnes Wilson: "I simply LOVE horses!"

Elder Thorley: "Is that why you ride them with both of your arms around their necks?"

□ □

Guess Again.

Elder Ned Kirkham was teaching First Aid to some Boy Scouts and was talking about the circulation of the blood. He asked, "If I stand on my head will the blood run to my head?"

Tenderfoot: "Yes, sir, it will."

Elder Kirkham: "Then why doesn't the blood run to my feet when I stand on my feet?"

Tenderfoot: "Is it because your feet ain't empty—?"

Original.

"It was Satan," said Sister Harvey to her daughter Patsy, "that put it into your head to pull Sheila's hair."

Patsy: "Maybe it was, but kicking her in the shins was my own idea."

□ □

What's in a Name?

Adam and Eve were naming the animals of the earth when along came a rhinoceros.

"What shall we call this one?" asked Adam.

"Let's call it a rhinoceros," replied Eve.

"But why a rhinoceros?"

"Well, because it looks more like a rhinoceros than anything we've named yet."

□ □

Signs of the times.

Elder Beer was asked to explain the meaning of the words recession, depression and panic. This is the explanation he gave:

"When you have to tighten your belt—that's recession.

"When you have nothing to tighten—that's depression.

"When you have nothing for a belt to hold up—That's PANIC!"

□ □

Stranger Than Fiction.

Brother Gilbertson was talking with his young son Gerald when for some unknown reason they got onto the subject of kissing games, and this is what I "heard":

Bro. Gilbertson: "I never kissed a girl until I met your mother. Will you be able to say the same to your son?"

Gerald: "Yes, dad, but not with such a straight face!"

□ □

Flexible Diet.

"Hey, waiter, is the motor-car taking the place of the horse?" asked Elder Hansen in an irritated tone as he lifted a piece of automobile tyre out of his stew.

With The Missionaries

CAPE DISTRICT:

Elder Robert S. Kirkham, President, "Cumorah," Main Rd., Mowbray. Phone 6-3334.
Elders Max Shurtliff, Wm. D. Wiscomb, J. Keith Hansen, King S. Udall, Robert B. Douglass, Phil C. Dana, H. Max Bergeson, Richard F. Thorley, John G. Knudsen, Scott M. Whitaker.

SERVICES: Sunday, 10.30 a.m.—"Deseret," Rhodes Avenue, Woodstock; 16, Clarendon Crescent, Brooklyn.

Mowbray Branch: "Cumorah," Main Road, Thomas Wilson, President.

SERVICES: Sunday, 10.30 a.m. and 7 p.m.

Parow Branch: 9a, Weimar Road, E. J. Jakins, President.

SERVICES: Sunday, 10.30 a.m. and 7.30 p.m., and 10.00 a.m. at "Marcourt," Eerste River.

TRANSVAAL DISTRICT:

Elder Jay S. Broadbent, President, 395, Commissioner Street. Phone 24-3669.

Elders Gail C. Meier, Quinten E. Crockett, Leslie W. J. Beer, O. Ned Kirkham, Norman S. Howells, Robert Q. Shupe, John N. Eldredge, L. Wayne Redd.

Ramah Branch: 395, Commissioner Street, Johannesburg. Evan P. Wright, President.

SERVICES: Sunday, 10.30 a.m. and 7.30 p.m.

Liahona Branch: 20, Petunia Street, Rosettenville, Johannesburg. Leonard G. Muir, President.

SERVICES: Sunday, 10.30 a.m. and 7.30 p.m., at 20, Petunia Street, Rosettenville.

Springs Branch: "Castle Mansions," Third Street. I. C. Louw, President.

SERVICES: Sunday, 10.30 a.m. and 7.30 p.m.

Waterval Branch: 153, Kemp Avenue, Waterval Estate. William H. Brummer, President.

SERVICES: Sunday, 10.30 a.m. and 7.0 p.m.

Pretoria Branch: Poynton's Building, 173b, Church Street, West. Louis Duncan, President.

SERVICES: Sunday, 10.30 a.m. and 7.30 p.m.

Benoni Branch: 46, Cranbourne Avenue, Benoni. Cecil Cook, President.

SERVICES: Sunday, 7.30 p.m.

NATAL DISTRICT:

Elder Max Simkins, President, 422, Frere Road, Durban. Phone 56041.

Elders Harold E. Larsen, Donald B. Garrick, N. Spencer Black.

Durban Branch: 7, Buchanan Building, West and Russel Streets. Arthur Fagan, President.

SERVICES: Sunday, 10.30 a.m. and 7.0 p.m.

Pietermaritzburg Branch: Good Templars' Hall, Longmarket Street.

SERVICES: Sunday, 7.0 p.m.

EASTERN PROVINCE DISTRICT:

Elder Walter M. Lewis, President, 51, Donkin Street, Port Elizabeth.

Elder Preston T. Marchant, Jay L. Chatterley, Grant B. Shaw.

Port Elizabeth Branch: Robert Dollar, President, Foresters' Hall, Palm Street.

SERVICES: Sunday, 10.30 a.m. and 7.0 p.m. Cottage Meetings, Tuesday, 8.0 p.m.

East London Branch: B. A. T. Jubber, President, 5, Nahoon View Road.

Elder Sidney V. Badger, Mission Secretary.

Elder Max V. Shurtliff, Mission Commissarian.

Elder King S. Udall, Mission Auxiliary Advisor.

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